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Sermons
Rev. Howard N Brown ?
March 1879

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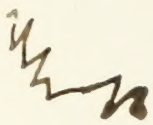

Brooklyn Mar 2. 1879

When the unclean spirit is gone out of a man
he walketh through dry places, seeking rest; and
finding none, he saith, I will return unto
my house whence I came. And when he
cometh he findeth it swept and garnished.
Then goeth he, and taketh to him seven other
spirits more wicked than himself; and they
enter in and dwell there: and the last state of
that man is worse than the first.

~~Matt~~ Luke 11.— 24, 25; 26

It is a question much discussed in all commentaries, how far - if at all - Jesus shared the belief of his nation and time in possession of devils. - It is a question whose answer must depend entirely I suppose upon the general view and estimate of the character of Jesus. - Speaking for myself I am not disposed to believe that he who stood so entirely emancipated from all the other gross superstitions of his age, was the victim of this. - Certainly he used the popular language in speaking of what we call insanity; and whatever power he had ~~to~~ by means of his immense personal force to rouse the dethroned will and restore it to its rightful place of command, he called this a power to cast out devils. - But his method of teaching - and his well balanced perceptions of what was essential and what unessential to his work - will sufficiently explain this fact, without resorting to the supposition that

he literally believed insanity to be a possession of the mind by evil spirits.— But some will cry out— "This is downright dishonesty— this is no better than lying. if Jesus did not accept the popular notion— and yet purposely used words which led the people to ~~think~~ think that he shared this belief."— People who make that objection to this explanation of Christ's language— are the same people who fill the world with clamor about trivial phrases or customs or errors, while they overlook really important matters, and I should commend them to the careful study of Christ's life for answer.— It requires some judgement to discern what it is really worth while to make a fight about, and what might better be left alone.— For example the early quakers were full of whims and crotchets— which they only fretted the world by insisting upon.— Doubtless they were as a class singularly pure and good people.— ~~but~~ But they largely spent the force of what might have been a tremendous movement, in useless

attacks upon evils for whose remedy the time was not yet ripe.— On the other hand, John Hampden — by knowing just when & how to set himself in opposition to a growing tyranny — found the heart of England, and precipitated the contest out which the greatness of Modern England has arisen.— Jesus I say manifested in the supreme degree, this faculty of perceiving when and when to strike, and when to withhold his hand.— Into whatever issue he could come serenely face to face with the superstitious, dogmatic spirit of pharaseism he never failed to throw himself.— But none the less he was careful never to needlessly stir up the prejudice of the people against himself, and though his enemies were continually laying traps for him, to provoke him to say something which would offend the his listeners, with the rarest skill and coolness he not only extricated himself from all these plots— but turned them against the

any man who had formed them,— I suppose he put
aside
laid aside other cares and public affairs, his help in
possession of land was a slight matter,— and did not
care to sacrifice any of the time or influence needed
for the establishment of great Christian principles — to a crusade
upon this petty superstition,— It is simply absurd
the popular speech,— just as we all use the words
sunrise and sunset, knowing right well it is sundown
with God, it is not worth while to attempt to explain
them,— — In this Text he refers to the common
belief in custom of observing a certain period
apart in memory.— — It was a most practical
notion, that as a proper day but opened all our
spirits,— God dry land in the days of this present day,
and ever how wonderful from images — or poet
in prophets & Jesus,— — But from this does that
this notion is only for a certain kind,— the
solemn spirit has indeed gone out of them for a
season — but we have left his same Holy and

Circumstances behind.— So that when he returns he will find many enemies, not only for himself but for other devils following in his train,— so that his second possession will be worse than the first, his point not only against the Jews & Christ— but against the whole ancient civilization— so that it consists simply in the abolition of every virtue,— and this— looking spiritual life and purpose— It would fall of Caiaphas now as in the days of Christ,— The ancient world at its highest state of moral perfection, had simply cast out the devil spirit of barbarism,— But it would return now as a flood— left empty— only having been swept and garnished!— Then had been a growth of spiritual virtues and power— corresponding with the decline of energy impulses,— as this it was likely to fall once more under the sway of appetite and passion and a devil worse than the first which it had driven.——

history shows how this prediction was fulfilled. The old civilizations in this country sank into hopeless barbarity - and expired in the midst of idolatrous and bloody rites. The great Monarchs of Egypt - grew old in the luxurious gratification of sensuality, - and for many years the annals of all that is known of the ancient life in this country, for any period of time, consist almost entirely of the history of tyranny - Monsters of iniquity - Nero and Caligula and others who disgraced the throne of Caesar. The religion of Egypt could scarcely afford a single chapter in the history of its civilization. Among many people we do know religion had but little influence on the moral character of their actions, - In Egypt nothing did more to debase the people, than their religious festivals, - And even in Judea, it was not the Rabbi or the Pharisee - but the prophet - who lifted his voice against the spreading vice which was sapping the nations life. - Though the Religion of Egypt had no influence for - did not help on - neither did it - so generally hinder the growth

of view, which the nation had sought through social
life based on Christian Civilization. - The Commentators
who usually suppose that Jesus was always thinking
of himself and his own mission to the Jews, make this
text refer mainly to the sin the Jewish people were
about to commit in putting him to death. -- As if
Jesus had said "Your faithless & false & most hasty, stones
their own prophets; - for have seen more for some like
case, - But your rashness will return upon you
& a curse from him whom - and you will stay in
the blood of all prophets." - Something of this may
have been in his thought, at his end have a much
wider meaning. - We know that Christ's estimate
of Judas was at that time filled with
pathos, though expressions of which Jesus
must have talked about with the great world
around. - and remembering this it is continually
made evident to us that his mind was busy with
the great problems of social life in their broadest sense.

This corroborative of the modern spirit (if such it may be called) was I do not but meant to apply fully as much to the ancient world as a whole - as to any particular race of the Jews. - - At all events it is capable of this wider application, and may serve to and to illustrate some parts of modern time - which deserve attention, — — — It is still true that the view of our civilization - are worse than the evils which infest savage life; From all that we can learn of the North American Indian - when he was first brought into contact with europeans, - he was not only a very brutal but in some respects fruitful a worse creature, - To be sure he was only a higher kind of animal, but then certain vices in him which for a long time withstood the degrading influences which he was subjected, and his vices and weakness, are not to be for an instant compared with those of the superior race - which drove him back into the wilderness, - - He was cruel & his captives

is war — but after all — it seems he knows how
to inflict more kindness likely — as compared with
the fiendish outrages perpetrated by the Spaniards — He
has not a very clear sense of the sacredness of
property — But ~~but~~ these Christian Sovereigns who
assume to give away to their own favorites lands
that were his by kindness and to which they had
no shadow of just title, display a much keener
perception of the difference between "mine & thine"? —
It was the white man who taught the savage treachery —
injustice — and brutishness in their worst forms. —
Parkman does not know how to find its way to
the lowest depth of infamy and vice, till it is shown
to exist in civilization, — How from one point of
view it is a very satisfactory arrangement which enables
the superior race — who cannot exist in strength with
out civilization — to conquer, by planting seeds of death
among their adversaries — which slowly but surely
work their removal. This might be called a

part of nature's method for securing "the survival of the fittest" — A handful of savages left upon this earth thrive, becoming a superior civilization, — But neither are they strong enough to maintain themselves against the original occupants of the land — nor is it possible to life these occupants to their own level, — but the two facts noted which make the superior race incapable of acquiring the virtues of the inferior, at the same time make the former very susceptible to the vices of the latter, — The white man prevails over the red man — by imparting to him those mental and physical diseases — over which he has sufficient vitality to triumph — but which are fatal to the Indian, — I say — from the purely darwinian point of view, this is a very beautiful arrangement, — but from another standpoint, it is a very unsatisfactory explanation of the fact that the civilized man ought to benefit in vice — as much as in virtue, — — — but — so then with this other thing — a great element in the individual life, — It is by no means a common

as one could wish – that men who have borne a fair reputation, who have manifested gentlemanly and cultivated tastes – and have had thoughts infinitely above the reach of vulgar and sordid souls, – under some unnatural stress of circumstance – yield to temptation, lose all self control and all at once take on the speech and manners of vermin in its most degraded form, – Whereas before the spirit within them may have been at strife with it, – it is not only the one original – but a legion of devils – which possesses this swine, and this lost state is tenfold worse than you would have even dreamed it could become, – The gentleman when he stoops to become a villain, rarely makes a gentlemanly villain, but almost always transforms himself into a blackguard and a fool, – – – – – The application of this may be found in Christ's illustration. – The mind of such a man in his lost state, is only empty of all good, – No positive spiritual affection

or views have occupied the place of lower influences, and when the mind has fall under this influence - there is nothing in time to efface their taking entire possession of his soul, -- Civilization enlarges the mind capacity, it decorates and adorns the chambers of the soul, - So it took it purpose ~~of~~ to stay for seven days under ground, - and so is this the case, - These spirits are not simply created and ~~pro~~ by good spirits, - evil spirits easily free their influence, - In two pictures please show that each by force - we may say that any increase of power or capacity in the human mind, may be occupied and used by evil as well as good influences, and this sufficiently explains to you the ~~fact~~ that the views of civilized life are so much more dim than those of the barbarian, -

Or - we may still put this thought in another form - and one which more closely rings out a practical mind - which I design to call your

allusions.- That man's mind can flow freely
unbelieved and enlarged without ever being adequately
filled by good purposes,- seems to you and I sick if
it- that civilization, is to some unartificial,
and that, with a certain class morals are purely
traditional,-- By an original civilization - I mean
one that grows out of natural appetites and
circumstances, rather than natural instincts and
definitions,- Then we flow my pure Dionysian theism
divine and human passion,-- What conscious allows
except things as allowed by the custo- which have
no other than the necessity of remaining social
ties,- "All things are lawful- but all things are
not expedient" said Paul,- In this practical judgments
we are found to pay the regard- not only to what is
natural regard- but to what is expedient,- And how
I value most social reformers or theory. They
see the divine ideal- but do not see that it is
absolutely impossible to embody it in life here and

now,— they are for example that we have laws that oppress persons in certain individual cases — and they may say that the law ought to be changed,— but it may be that for women as a class the law provided by society is a safeguard rather than a hardship,— they should see that social regulations cannot listen to the claims of abstract justice alone,— and we ought not read the individualist spirit of our society into [illegible] things as they are merely human justice, should we admit that it is many subjects for civilization touch from artificial distinctions and enactments and agreements,— and start with man that is a certain equal that must be assigned in order to have any society at all,— It seems an unjust and cruel thing, that man and wife should be compelled to endure [illegible] unhappiness when they cannot live any longer with happiness apart,— People who have power to control the marriage tie— ought to have power to break it as they created

any other control - esp not the Declaration, - If it were only a question of abstract justice they would be right enough, - But they have not taken from us, that is took down the present marriage relation would be to destroy society. - We do not take the power of controlling the marriage contract out of the hands of the individual, or in plain that justice to him or her demands it; but because society can only exist by limiting the power of, - So I say our civilization is in some particulars artificial, - It has grown not only out of rights and claims perfectly just - but also out of the necessities of our situation, - If man, like the snail - could build his house out of himself, - i.e. if he could express all in it and all is take and things - it would be the natural outgrowth of his character, - But he must consult his means, - he is limited at hand, - the direction of the wind, the nature of the climate, in a word, he must build with the best he can under all the circumstances, and very

likely it will be in some respects, not at all what he would wish to have built.- So our [illegible] instead of being entirely [illegible] of [illegible] truths and institutions are [illegible] artificial results of [illegible] and [illegible], - in so far as this is true our [illegible] is of course a mere shell, an empty space swept and garnished and ready for the reception of evil spirits, that is to say the habits which this part of our religious profession is,- are commanded not by an inward prompting but by an outward force or necessity.- They are forms which no true spirit of righteousness can be made to inhabit- and which therefore are easily taken possession of by evil forces. —— - Then are these forms and customs which are not the fit expression of the best spirit of humanity- and then are other forms and customs which the impulses of a great part of the race have not yet grown to fill,- - Hymns must be somewhat conventional- but they are clear with a large B number

element
of people, & mainly traditional, — They consist of rules and
views which many practise — not from their own love
of righteousness — but in deference to the example set by
their fellows — How can we live the moral life
of the race, — How shall we see the limits of
our own power inspired by God's Spirit — which fits
us for a life raised by the decay or enrichment
of all passions, and is always crowding back the
heavenly bounds of the Law. — There is a certain very
great and blessed touch in that view of human
nature which sees in every one an original
and inspired source of moral Law, — I have to plead
with your attention to this touch — but I know I
shall not be accused of having it all of right, when
I say that in many — perhaps in most lives — take
Christendom through, this original conscience lives
little to be in containing the practice of virtue
as congruent with an individual tendency to conform
to the social traditional standard of action,

A great many people say the word God - confuse in various ways, not because there is any voice in them proclaiming with special power the righteousness of ~~the~~ ordinary forms of duty, but simply because all the respectable and practical ideas of duty, and to omit them or contravene them represents - would horrify all our friends and neighbors. - - Let us but ~~them~~ many think we will - ~~the~~ great classes of men and women ~~and~~ know that to a very large extent, they are kept in obedience to the laws and customs ~~of~~ observed by the better portion of society - through this imitative faculty and this dread of social obloquy. - This of course means that many ~~the~~ minds are - morally considered - simply empty. The ancient spirit has gone out of them but no strong spirit of holiness or love has taken its place. - This connection being simply ~~the~~ so what keeps it - and keeps the good opinion of those by whom they are surrounded, - does them among civil decencies and they may frankly sink to the level

of those moral ideas,- how I see it with the individual, that is the end of moral existence, the "moral ideal" is not always for me my ultimate, Because the test of moral conduct seems to be strength of character,- though the moral ideal will be existence of temptation, it can not test with power the test of moral standing,- and therefore the stronger is as powerful as the strongest moral ideal to test the individual from it,- But at last this condition in which men and women only recognize the traditional claim of honesty and integrity - is very far from being the ideal condition,- and its special weakness is that it has no power to maintain virtue in the midst of adverse surroundings,- Take a man out of his own community in which he has been born and bred- and send him for a time into the midst of gay and dissipated social customs,- that will very soon tell of what manner of stuff he is made,- If he has a conscience of his own, he will soon

out from the soil as strong as ever, - enough for the time being to guide ourselves by the social habits of those. But if he cares nothing for right - save as a means of maintaining respectable appearances, a very brief contact with demoralizing associates and surroundings - will be likely to ruin him for life. ~~It is no wonder~~ We have of course a means of deciding how far people are guided by an interior spirit of righteousness and how far they simply follow the rule of others in all things, but I think we must set a supreme positive importance upon which moral custom lays over a in matters of right and duty. - And when we look out over the world as we find it to-day, in ordinary times - the standard of morality is right where it is, mainly by the force of habit and custom, slow and again with the instinct of some great danger or crisis the conscience of the nation wakes into conducted for majesty - and then the dullest minds are inspired with great ideas, that at

not time. The plane of intuition [illegible] in the mind of community at large and must even [illegible] content = position only [illegible] [illegible] is mankind = [illegible] and upholder.

How it is no part of my purpose to discuss the moral explosive, - [illegible] let us simply [illegible] of it; - why [illegible] a so slow-as compared with intellectual growth for example, - why the rules of past conduct should express authority - [illegible] the individual mind so long after the spirit and conscience have grown to him Rather - perhaps cannot be clearly explained, - [illegible] I suppose at the root cause is - the spiritual nature - that Capital is in the industrial world, - is the abstract and permanent form of human labor, - [illegible] [illegible] [illegible] - but quite not account of work done every year, but a small portion is saved up in the form of capital, - so all forms of mental activity are

designed to contribute to the increase of treasure which is the golden prospect of moral endeavor, the spiritual capital of the race, possession of which distinguishes civilization from barbarism. But it is only by close inquiry that this capital, like material wealth, can accumulate. Precariously I say men and women are not to be reasoned for back of it. We can simply note the fact that many lives which conform to the usages of morality are nevertheless almost lacking of moral purpose. We know also that the well being of society depends largely upon maintaining the power of moral traditions. And the practical point I want to bring out is that it is not enough to see to it that already these traditions have been established and maintained in the past.

I suppose not many things fall more flat upon the public mind today than a plea for character. Nevertheless women must make that

plan and urge it upon public attention. Till the people are convinced of the importance of the change and the means attainable for effecting the object of endless living. — The degree of immorality which many men and women of a day manifest in denying the possibility of means will take care of itself — is simply astonishing. — People who make no pretense of having any faith in God, and even the somewhat entertaining pleasure Freedom to infidel in this particular, yet display a confidence in the eventual righteousness of the human heart — only equalled by those who hold the doctrine of Divine inspiration in its most extreme form — and astounded by any practical views of life. — They take it for granted that all men generally speaking will continue to do right just as they will continue to breathe, whereas that is not to be taken for granted at all, — They may pretend heaven that reasoning and writing "come by instinct." Then

seems to be a general notion prevalent that conscience comes by nature,- The truth is that the one requirement of education as much as the other - is the need of schooling and schools.— Children will not develop into righteous manhood and womanhood, any more than they will develop into good Mathematicians - without training,- — If we want the world to go right we must set for it the fashion of doing right and must shield the methods by which righteousness is inculcated,— I do not see how it can be otherwise than my opponent will show that he thinks so too and still is one of the chief of all agents for carrying forward the upward from age to age the traditions of mankind,— That is perfectly evident to all who look into the matter at all.- The modern world has grown regardful of children- because they themselves have not put forward a claim to any such soul mission as this—to society at large, but have only claimed to engage in doing individual ones.- The

thoughtful, intelligent individual ~~—~~ says - "I can save my own soul - without any help from the church" - that is true enough. - But the individual by himself cannot begin - until the influence of surviving and developing the public conscience - It is upheld by a conception of ~~society~~ public worth for religious purposes. - That statement I take it - means no argument - or elucidation, - It is the conclusion which my mind sees initially true, ~~for~~ That - has been said - if I have made it plain that the public conscience is not self-sustaining and needs support, -

Perhaps some of you will be wondering how I put together the view of moral life here advocated ~~and~~ the opposite individual view, recorded in my lectures for last year, - Well - in truth - it - is more an easy task to join together the different sides of a complete statement, - Nor is it - at all necessary - to attempt to decide - how far the world's righteousness is supported by the direct imposition of God's finite-

and to that end, it commands — forms of action which men inherit and imitate, — But there are these two sides — phases of moral life, — we should not attempt to think either out of sight, — There is a certain divine voice — in every soul — which we dare not say is ever completely silenced. — There is in every heart a germ of spiritual life, which God's spirit cherishes and sustains. — But the sober truth is, that in most human lives the spiritual force is very far from being mature or strong enough to be trusted with the entire control of conduct. — If from an assurance that God has a foothold in every life we derive confidence and hope, — the temptation that so yet it is only a foothold about which spirit has against the whole so widely ruled by human selfishness and passion, should teach us the practical duties of the day and hour. — For the sake of our children if not of ourselves a broader interest in the welfare of mankind it is incumbent upon us to strengthen

all the external agencies and influences that "make for righteousness" — The world is yet so young — and the life of humanity is yet far too incomplete, to make
it safe to trust, to spontaneous motives and impulses.
It is necessary that each one should set the standard of living as high as possible, and should support all that makes virtue outwardly obligatory, in order to hold society to its present moral level, —

The spiritual life — which it is the final mission of Christianity to foster, is only, if slowly increasing, and we look forward to the time when it shall be completely developed, that the race will no longer be in danger of falling again under the sway of unclean or evil spirits, but meantime there is need to surround the growing children with every safeguard of pure association, holy precept and example, — every incentive and spur to aspiration and endeavor, that the feet may not stumble nor hands or thoughts be defiled with sin or shame, —

Brooklyn Nov 9, 1879

= Be so kind as to inform us what
Families we have.

Sent 10. 16

It seems to be the feeling among people of this world that to be really religious one must necessarily lack human feelings. The religious mind is supposed to be one which is wholly given up to devotional ~~[illegible]~~ and which has little knowledge of ~~the~~ ~~facts~~ [illegible] worldly concerns and interests. It is said to delight chiefly in a gloomy and fruitless, and to be very hard to convince by any clear and powerful Reasoning or Intuition. Thus, in a recent review of the poetry of the [illegible] some religious people being of the public conception) it is said that religious people seldom know poetry of any kind since they like a sort of devotional "is much outgrown by a large proportion of this kind." that they cannot relish a "Heroic" genuine verse. Again it is said of George MacDonald and some others of his class, that they have an air which repels "how who like a plain answer to plain question" "Do you believe A or B?" Now if it is a fair answer to continue his words "I say I believe A. or I believe B, or

I'm not quite sure what I think, but it is not fair to
offer such offending words and shallow Truths, which
clearly must stand as logical propositions - or as the air, and
then to call, "Woe betide Ed. G.C. and all the Calvary
the rabble, and all the Cattle of any Celebrity, and
Christ is in the clouds, somewhere" In so far as this
is a criticism of individuals, - I for me - think that
in ~~the~~ many instances it is only too well merited, -
The spiritual food proposed by a certain class of writers
is for an exceedingly watery kind, - and does not go
for to supply the soul with vigor or strength for the
work of the hour, - - - I lately heard of a Unitarian, who
professing to be a great Catholic - still criticised - in a
public meeting, the methods ~~of~~ from which the spiritual
authority rests in the Pope is ~~in~~ opposed; to the general
idea instead of opposing the Christian Church, the
future could - give a better state of things, the power
that is mighty - set to work in some manner of plan
to make this world what it ~~should~~ should be, - that is

would find it very difficult to meet his call by any other than the meanest complaint. You will understand I assume that I am addressing no learned Clergyman. I thank my stars that I am not "patronized". But Ministers as a class are looked upon as rather unfortunates, whose chief business it is to administer consolation - and whose opinion upon any vital question of the hour, is likely to mint nothing better than a pious commonplace. No doubt many of them deserve no higher estimate. But Religion, or at least Christianity ought not to be measured by their shortcomings and defects. It has an immortal significance - and its advocates ought, if they can, to be "more than conquerors". In looking over the possible and probable, which are in a measure around us - we by and by

Such a genius as that possessed by Jesus, was limited to the work of preaching the Gospel - which was his life - effectual work - into the hearts of

have been written if Jesus of Nazareth had chosen to assume the part which his people had assigned to the Messiah, and had taken upon himself the political and kingly office. ---- How does the great story of Jesus' beginnings, and been founded by a man of genius. - He confronted with Jesus, Mohamet was a wild Roman and a mere fanatic - yet he originated a movement, - in a) body various and which - Christendom only barely triumphed, - and founded a state which notwithstanding all the great names Western europe has added against it, still in its freedom maintains its prop upon its ancient seats of Empire, - - If Mohamet did this what might - not Jesus have accomplished, had he determined to use his great powers in the same direction; for one who read his life carefully will find there very warrant for the notion that a religious mind has ability to deal with the problems of political life ---- The Apostle Paul was doing in

the possession of those very qualifications — upon which successful men of the world pride themselves, with all his metaphysical tendencies he had a very strong grasp upon worldly affairs, — a very valuable faculty for organizing men upon a definite basis for a definite work. — He was of course the founder of the gentile church, and without doubt the author of the main distinctive features of church organization, — The work he did shows him to have been a man of great practical sagacity and in his having thought the only hopeful and conformity with his jewish brethren — we see the vision of boundless and boldness — of courage and zeal which enabled him to push the new movement into the channels which his own foresight had marked out for it, — Taking Jesus and Paul as representative religious minds, their lives teach the very opposite of this notion that religion is inconsistent with the possession of what is called worldly wisdom.

Each [illegible] thus may be at the same time wise as serpents and harmless as doves.- Christianity does not aim at supplant the faculties of strong-willed man-minded and ready-headed men of women - with a race of dreamers whose innocence and refinement should render them incompetent.- It is a misfortune that so many who have the gift of spiritual vision should use that gift only in dealing with speculative problems - and should manifest such entire ignorance of great ethical questions of the hour.- That I say is the world's misfortune - but not the fault of Christianity, for in the person of its founder, and as a matter of fact - in living Christianity has ever been most intimately associated with the conduct of man's worldly life.- People are not better but worse Christians for lacking the powers and feelings which belong to flesh and blood. This is as you very well know a fashionable sort of ignorance and incompetence. Not to know anything about - or to be able to do certain things is supposed by

some people like a work of high binding, -

"of course" they say - "the common people have reason
"it is so big and blue - should possess all this practical
knowledge. But we the higher order of mental intelligence
live and move in another sphere." how many persons of
sense know that nobody belonging to whatever station,
in any city less a gentleman or lady - but all are in a
much higher sense men and women for knowing how
upon occasion to turn their hands and their brains to
the employment of life's humbler offices. -- "It needs a
wise man to buy a fish - and a fool to make it known"
- so the proverb, - But as men to buy can and
know of wise in the matter of viewing fish, rather
is it matter of the story and poetry. -- "So there
is a kind of fashionable innocence and sensibleness -
which when you get to the bottom of it - shows a
duller order than a highly cultivated nature. -
People assume a superior virtue because they
prefer to know nothing of the passions and

impulses of ordinary humanity - They hold the physical life in contempt - and comes how it understood that they never feel the temptations to which lower natures are subjected - Now do we not all know that it is a total misconception of the Spirit - of divinity - which has led men to shut themselves up in the monk's living tomb and slowly starve to death all human elements of their being? Not less is it a misconception of the kingdom of God on earth which Jesus preached - It supposes that the healthy full-blooded human life is necessarily shut out from it; and that its citizens must be in every worldly respect the pale cadaverous ghosts of humanity - Christianity does not destroy worldly wisdom - ability or ~~ordinary~~ impulses, - It makes men homeless in Jesus not by taking from them the power - or even wholly the disposition to do evil - but by giving in their minds a higher disposition to use all their powers for righteous and benificent ends - The ideal christian life is not one which has been half emptied of

human sympathies and enjoyments and is kept apart from scenes of ordinary toil and endeavor,- but one which is full of all human instincts and impulses and affections, ~~one~~ having these reduced to the way of a righteous life.- It is one great feature of Christ teaching that instead of aiming to destroy those propensities of human nature which lead to the commission of evil, it endeavors to put into the mind a governing power or principle which shall hold them in subjection,- In a disorderly state order may be restored in one of two ways,- either by the extermination of certain classes- or by the growth of a governmental strong enough to overawe misleading passions,- The method which Jesus chose in dealing with the disorders of the soul- was the latter,- He strove to strengthen its governing faculties- not to destroy any of its subordinate powers,- You may point to me his saying- If thine eye offend thee pluck it out &c.- I say that declaration may be the proper interpretation of this

word. - in point of fact Jesus did not lead the life of an ascetic - and his influence did not lead his followers into the practice of [illegible] - asceticism. - He himself confessed that because he ate eating and drinking like ordinary mortals he was called a wine-bibber and a friend of publicans and sinners. — It is perfectly plain that instead of issuing any code of enjoinments - [illegible] - he left it to his disciples to judge for themselves — all special customs - what was right. - Thus I say the true Christian aim is not to destroy any power or faculty pertaining to human nature - but instead to set over the mind a directing spiritual life. —

And in a historic sense - Christianity is the source whence this faculty - of command has come into the world - and by means of which it must continue to exercise its rule. - Without christianity - men who gain the wisdom of the serpent - [illegible] use it to poison and prey upon their fellows as the serpent does. - It is the power of Christianity which while

leaving even all this ~~power~~ ability to do it mischief - renders him harmless as Does, - I am aware that this is a very broad statement, and one which many will call in question, for there is a very general belief that the world would somehow turn about what it is that Christ never said and his church never existed, whereas I affirm that Christianity has been the great purifying and ennobling agent in our civilization, I do not mean of course that it is the only religion of the world which has supplied spiritual life - but only that it is our fountain of spiritual influences, -

These comparisons between the religions of different races which have been indulged in so freely of late years amount to little more than a dispute between neighbors as to which has the ~~deepest and purest~~ deeper and purer well, - Each will continue to draw water from his own well, and each will probably continue to think his own the best, but no secrets in our own minds that Christianity has done for us - without ~~parallel~~ likeness in - that Buddhism

has done for the Chinese Tailors. — Now in support of
the statement that it is selfishness which leads
to use this system for unfair purposes, I propose
only to cite one fact, viz, that it is impossible to
conceive for the spirit of any enforcing ~~a system~~
any rational genesis out of opinions, — Selfishness can
only beget selfishness & the end of time, — Upon the
selfish use of power there is absolutely no check
in the nature of things — save as one man's selfishness
encounters another's — and surely it is absurd to
suppose that when two selfish natures engage
in a deadly struggle for the mastery — either will gain
from the contest an unselfish ~~disposition~~ disposition, — The man
who triumphs is sure to make use of all his power
to crush his rival, — His fear will prevent him from
resigning anything to a tyrant, — The man who
loses is sure to seek any opportunity to overthrow
his victor, and an implacable hatred will continually
intensify his selfish impulses, — — To have

Some people talk as you might think that the physical laws of the world are the great centres of righteousness; why then we may ask do not these laws check the disposition of animals to prey upon each other?- All the development of animal life from lowest Protozoa and from simple to complex has left unchanged the savage nature of the brute creation. So soon do they have a modifying influence upon the destiny of man,- Suppose a tribe of savages entirely destitute of any philanthropic impulse, and each one acknowledging no check to his selfish desires save his fear of encountering another tribe selfishness; is it conceivable that such a ~~society~~ should of itself develop into a peaceful and orderly ~~tribe~~ society.- Is it conceivable that by unlimited indulgence of brutal passion - men should learn to be merciful!- That by eating their fellows they should come at last to love them!- that through mutual fighting they should

require an explanation for the evils of human? Does not all that we know of human nature lead us to irresistibly the opposite conclusion, viz that the exercise of evil passions tends constantly to fix them yet deeper in the mind? — And in the social body, do we find that experience teaches the selfish man philanthropy? — If a man enters the business world with a sullen-cruel-unsympathetic nature, can he then any lessons to be learned in his dealing with men which will teach him kindliness and generosity? — We know the answer — It has passed into a proverb that trade is selfish, — and men continually complain that the influence of business life so far from softening their disposition tends all the other way, — The influence about them instead of lifting them out their evil-doing — must fight against it in order to maintain their evil. — And do we see that the exercise of lower tends to make men unselfish and humane? Is it not rather notoriously true

the thought of Time and Space to the great railway
journey of the present day — the possession of power
inevitably leads — it does — unless it becomes
a very strong & resisting the temptation of his
position — it is not too much to say that it is
impossible to imagine how the natural sense
& human opinion about time differs any body
of above the reign of selfishness — irrational — Time
— voluntary attempt to — with an 'Idea'
strictly united — Time, — I say it is absurd to
suppose that Jesus could have been born ~~in~~ out of
~~natural~~ a natural - normal notion, — about it
think that the faintest beginning of these spiritual
influences which culminated in his life could have
arisen from the indulgence of brutal desires. — We
are under false sign of Christ, in the mental - very
same sin in the physical world. The relation between
spiritual and animal existence is not that
between cause and effect, but rather the between

too irresistible force which [illegible] from and
which - so far [illegible] as mere or imaginative [illegible]
Then was a time we suppose when such persons
extraordinary as these - To say we find a person in
world which does limit the mind in the exercise
to good purposes, - when has that person come! but
out of opinions, - for the best writers & speakers
exaggerate sufficiently, - but from finite [illegible] and
influences & men with opinions, - by saying that
Christianity is the person which became the infinite will,
& not mean of course any body of christian doctrine,
or any form that originated with Christ, - I mean
that mass of finite opinions traditions and
associations - which we have come back to
the notion of which the finite patriarchs were,
not upon which Jesus as left the impress of his
person, that breathes from how his name, -
I mean that person who to say that [illegible]
or any Body connected with Christ - that

channels, so that there are many spiritual influences playing into our lives not to be readily connected with the establishment of our religion. Still there is no more common so good or so secure from temptation as not to need to know and the life of Christ. It has been the position of that utilitarianism for righteousness which has led our branch of the human family to its spiritual channels, and it is still the rock and ground by which multitudes are guided and sustained in their contact with evil. ——

There are many signs of the times which show that ~~our own life~~ society has reached a point at which its continued growth must depend more than ever before upon the strength of those forces which are set over the wisdom of the expert to render it as harmless as she does. —— Human life which seems destined to manifest only as it does flow like the tides of the sea — when we look at it more closely discloses a spiritual purpose from. ——

the through it apparently comes back again and again to the same point - in reality it has ascended from one level to another for circular fashion, each point is made from a higher level, -
Thus - in rough illustration of this fact it may be said that Individualism is the reign of individual liberty, - To the records the law of past experience - when the units of society are forged together by external pressure into an organized whole. - But the end of Anglican past effort and our own comes an age of individual freedom - only, through the schooling of law - we have learned to put this liberty - to other uses than the their savage ancestors, - This is the age in which we have been living - an age of disintegration, - But there are indications that ~~Europe~~ from an obscurity at work which will bring the age to an end - and usher in a new era of organization, only instead of organization maintained by the strong hand of a central power like that of Rome

under the leaders - it will be organisation consisting of voluntary effort and the intelligent public spirit of the individual - In a word - this is the era of independence, now long left above behind, - & it must commence in the era of co-operation - as equally long left above its corresponding era of unity. - All the above confusion by which the social and industrial world is troubled - illustrates the present period of independent action - in which we live. - But led by it. with this there are growing strong perceptions and customs of interdependence, which illustrate the more perfectly organised society which our children will know. - The co-operation has become associated with the efforts of labor to free itself from the domination of capital, - But really the word is significant of vast social changes - which are taking place so quietly as to escape general notice, - Every year makes us more dependent upon each other and creates organised ways of carrying on the world's work. - For example - it was the

cadence of our pockets each autumn to lay in their winter supply of provisions - what for the months and months they spend shut up at the Butcher and Baker, - how we live from day to day on what these functionaries bring to us, - and a great convulsion a thousand miles away, may severely interfere with domestic economy in all our homes, - But - to speak for the sake of change which is now deeply affecting - any Spectator of it, - what one formerly saw in private enterprise falls now and more into the hands of organizations and organized bodies of activity, which on all sides growing with the increase of human needs and the spirit of human intelligence, - —— Now I say the ~~spirit~~ rise of this new era of co-operation puts into the hands of the ~~individual~~ more such power as he never before possessed - distinct the whole framework of society - and makes a greater demand than ever was made before upon those forms which minister to the variety of complicated purposes. —

While society is composed of clubs or classes or cliques, each in large measure independent of all the rest, it is not within the power of any one to do serious damage, — But just in proportion as society becomes more perfectly, delicately organized does every crime take on a more terrible and wide reaching power. — The criminal failure of a large business house — which a century ago would hardly have been noticed beyond the city in which it was located, to day is felt in all great business centers the world over, — While therefore it becomes more and more important that men who have the ability to control public interests should be trained to, controlled by some power which will hold their wisdom to the service of the public well-being, it is also true that the opportunities of such men to do evil are constantly increased, and that it is beyond our power to devise any system which will alter this fact, — It is all known that schemes of civic schemes for darling öffentlich

industries has failed through the rascality of the agents to whom their affairs have been entrusted. There is no remedy for this which can be enforced with-in themselves. — When you get to the bottom of it, Co-operation in every dress — whether in the shape of these systems now ridiculously set up — or in the form of those wide working organizations which pave the shape of themselves, always and anywhere co-operation must give its agents more power and incentive to defraud than can be found in any private concern. — Its first demand is for honest men, — men who are not only honest in the conventional fashion — but who can bear an increased strain of temptation, without faltering. — If such men can be found to manage our political industrial and commercial affairs — society will pass over easily into the new era of it — and more perfect organizations. If they cannot be found, it would not only stand still — it goes backward — like every ancient

development.— This I know is a very crude and
fragmentary statement of reasons, why to day - more than
ever before there is need of finding some basis for
the sway of holy and unselfish aims. But it seems so
perfectly absurd - surely there is slight occasion to spend
words in trying to demonstrate that our civilization
stands in pressing need for men and women
who are at once wise as serpents and harmless as
doves.— I should like to say from point
of view that this is taking in the aspiration of
worldly wisdom - which guarantees the ends to which
it should be put.— the life - wisdom - which teaches men
to enjoy this life and acquirements for the good
of this fellows and other than for their own gratification.
This wisdom comes not up from the depths of selfish
striving out of which the race is slowly rising - it -
comes down to us from those higher regions of existence to
which men have not yet climbed.— We do not
learn holy living primarily, from the lessons

of apostasy — but from those who are holier than we, from the prophecy from inward strife which, also at different periods of apostasy — and from the preaching of Righteousness whose word and example would down through the ages to those on earth — as the divine Voice of the Sea, — The world has progressed very fast and very far in some particulars, but it has not outgrown its ancient need to listen to God and to the prophets whom he has ordained, in order that its heart may be touched with the sacred fire of moral obligations, and its mind enlightened by the wisdom which "is first pure then peaceable," Divine wisdom as much as ever, to set the right in line that are "out of joint", it will turn out Time at last — that the great work of life is built upon a heavenly, unseen within the heart of man, — This the Lord God will not do, it is only accomplished as fast as men, voluntarily submit their lives to noble aims — and so strengthen the good side of Christian influence, which slowly filters in the process through all the social planes of humanity

Brooklyn Nov 16. 1879

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him and awoke him, saying, Lord save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

Matt 8- 23 - & 27.

The ship has spoken of - could see [illegible] of course only what we call a lake, the little sea of Galilee - some fourteen miles long and about half as wide - as round in the fog like one of our small island lakes - with [illegible] sail boats - and in fishing - and on communion shores the many villages planted thickly along it shore, - It is said that some powerful [illegible] spiritual power in this vicinity, though all that has come down to us is a few incidents from a days work here and there - out of what was probably a life of months - The [illegible] mountain spreads, but after a [illegible] by a point along its coast, leaves but [illegible] for the purpose of making the [illegible] side of the lake, - Separated by the steep hill to [illegible] some few miles - then turn came down upon the little craft - on [illegible] in storms of wind, which [illegible] upon are subject - In point of fact however, the storm which the sea of Galilee on which [illegible] is very

frequent or very severe, and this of course would tend
to increase the horror felt by the Indians when they found
themselves caught in his watery grave.— Though some of
their number are fishermen by occupation — and practised
sailors — yet they were probably unaccustomed to nothing
a boat in so rough a sea — and so much frightened as
the rest.— In their fear & anxiety they awoke the
Master and called upon him for help.— Now it would be
doing us great injustice & probability to suppose that he
felt such alarm — not by painting the tempest, but by
stilling the turmoil of fear in their minds — so that they
were enabled to take the necessary steps to secure
their own safety.— We know how much depended in
the hour of threatened shipwreck — not only upon the
coolness and skill of the commander — but upon the ability
to keep them in full possession of their faculties — so
that they can be relied upon to carry out his
orders.— We may well suppose that in the confusion
& despair of the moment — the disciples were

incapable of avoiding Lindsey from this point:- But
but Jesus really did so really to return amongst and adm
among them; and that the account of his walking
the sea is an addition to the original story for
which tradition is responsible.— If we were but
for granting a naturalistic explanation for all the
facts of the Gospel narrative, this reading of the story
of Christ walking the tempest might very well
suffice.— But really it is not so greatly much
while to attempt such an explanation.— If one
admit— (as I suppose we at least all do) that
in its passage to us through tradition, the story of
Christ's life has been somewhat distorted, all help
of strict historical accuracy regarding it many
of its features is at an end.— How far this has
altered the natural Jesus of the narratives— and what
was its original form we can never positively know;—
We may therefore as well drop all discussion of
the particular ~~original~~ facts in favor of the miraculous
as in fact of the miraculous incident tendency

in the new testament writers - except so far as it is necessary to determine the spirit and drift of the writer in the context - what matter is it whether it was a miracle - a flash of lightning - or some supernatural influence - when Saul fell with Ananias in his journey to Damascus - All we can know - and all we want to know, is that, that some sudden change came over him, which transformed him from a persecutor to the ardent friend and Apostle of Christ - So too it is impossible to read the gospels, and it is not important to read them - but we can be certain that a part of the story of Christ commanding peace over the troubled waters of Galilee - The question with which we are concerned is - Was this incident attributed to - The character or power of Jesus? - Obviously it can only be this by showing - how he was regarded by those who saw in the original sources of information about him -

It has become one of the ongoing methods of ~~teaching~~ dealing with the old and new Testaments, & most part of this accounts of supernatural occurrences - as proving it & not proving the impression left upon the mind after reading of it - particularly Christ - whether we may think of this matter of inspiration - at any rate it is a much more easy task provide work, and is much more satisfactory to all concerned than the Mythical theory put forward by Strauss and the Tübingen school, — Then there is for a long way ~~and~~ to explain how such stories as ~~are~~ contained in the ~~the~~ Gospels — But what - if the work - as many ask — is there how a divine revelation have - might - not again be imagined that how would be set aside by God upon the earth - and might - not by showing that the inspiration was absolutely - what is to be done? Will when we have the

within the limits of a low undeveloped mentality
and hence has failed to reach above the
"common level of humanity" in which all ability
that they have served about to bring to mankind from
the unseen realm. It is quite unreasonable to
suppose that wholesale of imagination that may
in the divine Being - is one result of the exaggerations
and distortions which arise from looking back over
considerable distance through the twilight of memory, -
Meantime even the exaggerations become helps, in
which sin as to a better understanding of the
character of a person like Jesus. They show us what
peculiarities and characteristics of his nature made the deepest
impression upon the mind of his age, - Thus the
story of his feeding the five thousand with the few
loaves and fishes - may contain the remarkable
feature which led to the development of the
rest of the miraculous - Whatever the Master
began to do, - he did - and the spirit

incident or saying, in which there does not appear to be much meaning — and that of no wide interest — & out of it we will construct a discourse which fills the souls of multitudes, — This power to expand & common lines of experience into sublime and inspiring truths must have strongly impressed itself upon the attention of Christ's disciples, and we can well suppose that in the age of allegory, His attempts to convey to their followers by means of natural pictures some conception of the Masters power in this respect — would lead to the formation of His story for miraculous feats. — At all events — I suspect — the question, whether or not Christ did feed the five thousand as reported — & whether or not he guided the raging tempest at a word, are completely of slight importance to us, beside the other question — what these recorded incidents tell us of the character of the man. — In earlier times men thought it manifest to

the greatness of Jesus - that he should possess a power of command over the forces of Nature. - The wonder and however - more and more finds his true greatness in his spiritual perfection, and less a decreasing interest in Miracle. ——

It is evident that the writer from Ezekiel found the point of this story of Christ's silencing the storm - which has become current in this day - in the exclamation of the disciples - What manner of man is this - that even the winds and the sea obey him. — They were astonished at the display of authority. — It certainly presents a striking picture of the imagination, - this majestic human figure standing in the power of his God self exhausted sleep and by the might of his will compelling the angry elements to be subside into calm. - But after all is the picture any more stirring than that of the same figure towering above a turbulent sea of human passion - over which the stormy winds of persecution were blowing - and compelling this storm of

human anger to brush into perfect silence? — And this scene was enacted again and again. — What — we know of the nature of the people and the time — the strong national feeling of the Jews rebelling against the Roman sceptre, the constant war of parties who strive to outdo their — the utter hostility of ~~parties~~ contending factions — all that we can gather of the troubles and riots of the period, shows — how much is contained in the oft recurring phrase of the people — "They sought to kill him" — and how much is conveyed ~~in~~ in the other saying "But no passing thought that wanted of reason, mocked his way" — Day after day in his Teaching — as the Pharisees urged to entangle him in his talk — scenes of fierce disorder must have arisen — We must remember that there was no form of habit — no convention to enforce silence among the audience by no recognised ~~rules~~ rules, or the usual post — in the open air — Imagine him in the centre of a crowd of some hundreds or thousands

confused & many who were indifferent to him or hated his doctrine - as well as & those who sympathized with his teaching. - Nothing but the magic of his eloquence could hold the fickle attention of a mixed & motley collection. And as many of his utterances were directly opposed to the beliefs and prejudices of a great part of his hearers he must have been first assailed with a fire of vehement protest and questioning. - It could not have been otherwise than that his audience should have broken him after this into a perfect tube of storm and confusion. - This was the kind of storm in which he continually lived and which he had to face day after day; - day after day he moved and struggled in the presence of an angry mob which would gladly have taken his life, and "as men laid hands on him" - That he continued his work for years in spite of this proves the hatred of his foes - shows him to have possessed a wonderful power of command over lawless human passion. - We can

imagine as often do his language and
& demeanor accustomed - as the voice of his
enemies was like the howling of a tempest - and
the surging throng began to press with overwhelming
force upon the little band of disciples gathered
about their Master - as great waves beat down upon a
labouring ship - how the voice of Jesus could go out
over the multitude - attesting its volume and
commanding power - in tones whose authority was
not to be resisted, - May it not have been that
the disciples in describing such a scene as this
could liken it to the sudden stilling of a storm
at sea - and that they from metaphorical minds
and races, grew up in the second or third generation
after him a belief that he had found literal
winds and waves to obey him, - It seems to be the
inevitable rule that the seed of spiritual truth
scattered by a great mind, - must sink into the
dark soil of literalism - and remain hidden there

many years before it can spring up and blossom in after time,— It is not strange therefore — and is no impeachment of the substantial truth of the narrative that many memories and impressions of Jesus should have taken a mistaken turn.— And during the age in which men incapable of appreciating spiritual powers, were not slow and unapt about the work of christ life to have presumed it: unless it had worn this cloak of the miraculous.— But now that men can begin to appreciate the real beauty and nobility of his nature— we may take up Throw this cloak aside.— to reveal a divinity which manifests itself not through arbitrary interference with natural law— but through the wisdom purity and love which are the truly regal and Divine attributes of being.— — It is plain that Jesus did speak to men "as one having authority." and that his very presence had an air of command— to which men instinctively yielded obedience,— This fact is illustrated by a hundred incidents in the

his ~~teaching~~ doctrine - concerning which there is no question. This is a difference was one of the facts about him which made a very strong impression upon the mind of his hearers. - and when ~~he~~ I find such a story as this, of his laying down his claim - it only serves to increase our estimate of the authority ~~that~~ for which men could only find expression in words by taking it to a power of control over the minds of hearers, -

Now I often the story was originally - a kind of Allegory which through tradition lost its spiritual significance and came to be literally believed - and that is its present form - it testifies to the power with which Christ authority stamped itself upon the memory of his immediate followers, - -

Now it has been made the basis of some criticism of the life of Christ - that he did assume so much authority - that he set himself up as a master - and claimed as his right - the obedience of his disciples, - - But this criticism is entirely

by accord any plain fact concerning the nature & scope of his authority should be exercised, - In the first place instead of finding himself found a place of command - he simply took what position his fellow men accorded him, and was even at confessed pains to prevent them from setting him upon the high & absolute a throne, - At the outset of his career he determined to abandon the temporal aims & ambitions of the long expected Jewish Messiah, and his first express injunction to those whom he had healed - "tell no man he was the Christ" betrays his forgiveness to having his name connected with the political speculations which ~~of~~ with which minds centered about the person - He did not choose to be a king and forgot against the ~~repeated~~ temptation of his friends to make him king. - Then is good ground for believing that it was only under stress of circumstances that he ~~assumed~~ finally gave his own to his mission - and the ~~authorities~~ finally gave him over to his enemies - and the latter he never at any time and however, - Before Pilate they accused him of perverting

to make himself King - This real cause of offence was that he must not be made King, - the people for want courage for Roman rule. it is fruitful in finding how it offends, - She must tell they would have seen years it have seen Jesus at the head of an army driving out Pilate and the invaders, - But he would not be urged to such a course - and therefore his friends fell away from him, - He offended his Countrymen not by claiming too much authority - but by refusing what they were eager to insist him with, - When he called his god-mother, - he replied "Thou is one part of God," when another taught him, "Would speak to my mother, that I should be absent with me." Jesus answered = "who made me a judge or a divider over you?" - So that his authority did not spring from a crisis of self-assertion, - It was one he from pushing himself into notice as a rude or judge - that he was always doing it to those occasions it needed the homage and worship

obedience was owing to such a one.— It is indeed
known that what authority he [illegible] was in no
sense fictitious — but such as superior intelligence and
with moral always [illegible] over inferior minds.— He
was a Master — because there he listened [illegible] to [illegible]
and felt in his presence of soul — freely guided [illegible]
that Will,— that by the [illegible] — [illegible] to
rich and poor in whom he saw a [illegible]
power adapted him as their superior — and sprung
from his Attributes — as on the words of one much
wiser than themselves [illegible] the infinite source of
wisdom.— — — And this was the secret of his power
to control the Turbulence and storm which his
teaching first provoked.— However his own Talents
& the [illegible] teach — might [illegible] the lofty flights of his
Genius; however his soothing Invocations might
awaken the fiery anger of selfishness and superstition —
they could no more escape the scene of divine
authority than the planets can escape the force of

prostration. — In the very crowd of their wrath they were forced to acknowledge the Divine power of the words which burned into their souls, — and inflamed as they were with passion, they dared not touch Heaven's Messenger. — Conscious from it may be — that — that — the mind of the Druids Servant was only an empty vessel. — "Thus saith Divinity" With whose a thing, that Heaven can but put a what it would. — Take little of his will," — Thus is something in the eye of man before which the most savage beasts have been known to quail. — & With all their Thirst for blood & Prize them on — even Lions and Tigers may be held in subjection by the mysterious gleam of authority which their instinct can perceive shining out from an intelligent human soul. — — So the Savage natures of men — rebel at least as much as they may — are ever swept by the Divine light which at this same time they hate, — . A palsy falls from the arm

which is skilful to strike down the form which transcends the majority of God's Law. - A mighty arm of iron holds down the foot which dost forward to trample upon the embodyment of Divine authority, / A spell as of magic holds the guilty heart in silence before the pure image it cannot gain destroy, and compels it to listen to the accusing words which fill it with rage, though even hate the Christ - and gather about him in crowds - with stones in their hands to kill him, - till time and again he passes through the midst of them - and no man dares lay hand upon him. -

This wonderful authority - cannot of course be wholly traced in any single person among mankind generally, - It belongs rather with the full and rounded perfection of moral attributes of personal being. - It cannot be opened by the keen philosophic reasoner for his logic may be - nor by the poet even who is at the same time wise, - nor by the most full & liberal and generous impulses - which looks the right of

moral principle. — It belongs rather to that
self command — that full restriction of noble
faculties — But more than to any other single
attribute or faculty, this modesty may be traced
I think to a moral principle — This coupled with an
unassuming moral courage — is sure to compel respect,
The rabble are always ready to find a man who
is not their fellow, and for this alone are
inclined to fall down and worship him — The demagogue
discerns the weakness of human nature — and builds
upon it — Though he is at best the comical coward,
he learns to assume the air of bravado — and can
confidently count on an admiring applause, by
an affectation of courageous resistance to reigning
powers — But every counterfeit is a tribute which
pays to the supreme strength of genuine worth —
We put that to work — but as in a large a
blessing — only shows the real power of moral
courage and strength — A man like Christ

this book will by no means be it loves me. It is entirely given up to the great purpose of putting right in the place of wrong. — such a work does not know what fear is. — It owns no claim for self- and so much for touch that it never thinks of its own dangers. — The secret of the power of Jesus was that he was not — the least part of his motive. — In that very thing — was also this latter and true ~~motive~~ the light of truth. and room for no other point of view than. — That courage itself is in a way of perfection, — And such courage is only won out of most struggle and pain. — so that we come into it in most perfection as the great source of his authority. —

And in the world at large this is the only basis of real personal power and rule. — The great value of Christ's life is that it is symbolic and illustrative — the life of humanity. — Other great lives show — special features or faculties of the mind. — a high point of development but in him we have the

conflicting principles of the life of man, and from different and defiling influences. — ~~[illegible]~~ [illegible] spiritual-humanity and practical elements of human nature. This has to [illegible] with us. upon that personal authority everyone must stand, — — — — — It may [illegible] as the absolute freedom we [illegible] at in some social order, and human ambitions spirits rise upon them endeavours seeking [illegible] to organise themselves, the political Israel. and they are which they would regard evangelical and [illegible], — what we [illegible] and all the power of the Roman state behind him and a pontiff crowned in the [illegible] of Apis — we have seen a [illegible] Jesus — this, but it was of his self that was true for [illegible]. — take and has no title of his own [illegible] or in person in how we [illegible] the [illegible] with of others, as he the most calls [illegible] [illegible] as he stood

honest and Kneeling before the commander of Roman
warlike legions, is offered the sum of fifty pounds. - He
is to have also Caesar's word of honour for his safety -
these authority lies and promising after the triumph
the Caesar has vowed to be a set of traitors — So
everywhere and in all times - official station of itself
does not confer the power to rule men. - The man alone
can the inward command is the most rigid slave
who found strength for dominion. - In office or out
of office it is always a question of the man. - And
that soul ~~exist~~ carries with it the proof from
within it all from other minds - which must
surely appear childlike pattern of moral supremacy. -
It is the absolute power for good which
above all other forms draws the heart of humanity.
It is the right of moral conviction which gives
the single human soul power to enforce obedience
from minds in which passions and impulses have
the dominion — They respect and stand in awe

of moral purity ~~and they~~ they will sooner or later yield to its control as they will yield to nothing else. Spite all the instances in which the rights of the profession are daily set by the many unlicensed gifts of spiritual teachers, all looking for profit to the ~~ordained~~ ~~that~~ no person can acquire great or permanent influence in the affairs of Religion or enlightened ~~conviction~~ by means of any other law than that moral force which represents the Divine authority among men. It may flash across the ~~minds~~ history of society ~~that~~ in the background, and that element sometimes or until willful offends even the cold censorship, but never or endures before whenever you find the man who ~~[illegible]~~ spite the ~~[illegible]~~ of his failures, & will find him strong in those moral positions which pass from his influence place in history, — — —

In this democratic age, when has grown up a feeling that the duty of personal conviction and ~~[illegible]~~

have learned by. — So it has in a certain sense though in a certain other sense the authority of the individual is just as important a factor of human life now as it was in the days of Cæsar or of Charlemagne. — The process of levelling the outward conditions of men which has gone so far will probably go much further, — The holders of rank and fortune, are made to assume more and more the attitude of public Servants. — Worldly station becomes less and less the station of leadership. — In a certain way the dream of communism is coming true, for though wealth is still held, and much continues to be held by individuals, — yet it possessor as time goes on — finds himself held by increasing responsibilities to the position of steward of public trusts. — But the whole dream of communism never can be realized, for no process of levelling can break down the eternal distinctions between high and low — good and bad — as judged by moral standards. Even the Egoist out of whom political Economy —

but the time just what keeps the peace from the
distant books, by can either abolish the royalty of
and which moral influence imports - nor interfere
with the opinion of Christianity, - The world must
have its leaders to day - as much as ever, - only they
are not always known by national insignia, - There
is a great change in the method of conducting warfare,
since the day when the king led his army in person -
and was known all over the field by his resplendent
armor, - Now the commander in chief - is never
seen upon the battle field, yet an army is no
more self-directed than in the age of Chivalry; -
But you must go some miles away from the scene
of conflict, to find in very likely the plainest dressed
member of a group of officers the man whose will
controls
the movements of a great army, - So the
progress of world events continues to abolish more
national distinctions, but it cannot do away with
with - and Christ knows perhaps it ought that

authority of the truly great human soul.—

It is at first an appalling thought when we remember how completely all the high interests of society, lie at the mercy of the mob, & if once it does rise in its brute strength,— It is not wonder that people are frightened at the phenomena of socialism, and look with dread to the restlessness of those Titanic forces, which have as often upheaved society;— But if they will on at the top of the social scale are there by divine right— and are exercising a divine authority— then is ~~only~~ well with them,— they continually go back to the Great revelation in our Economics and dread a re-enactment of its scenes.— But the trouble then was— that when passion arose there was no Christ's authority to control it;— They who should have had the reins of such a power, had ~~never~~ their own hands tied by selfish indifference,— The world has grown better since that day— and the representatives of religion and social order among us, have ~~more~~ ability & the power which fears but to hold back passion

in antiquities, — let us keep in mind this picture of the Christ who wished with silence the angry elements surrounding him; and let us assume rather that in so far as we can embody his moral strength and courage in our lives — we shall acquire a portion of certain command over all the darkest spirits of this time, —

Let us think upon this that all human authority is drawn from divine sources, — those who, by entering into sympathy with — and partaking somewhat of the infinite power through the universe, — the nature of his authority shows us the nature of that limitless power that is supreme above all, — No man by virtue of his limited human powers can ~~be~~ assign restrictions which affect him — he has the right of ~~[illegible]~~ protest against all ~~[illegible]~~ he has entered, — If we cannot trust in ourselves, let us trust his counsel over living storms, and know that in the infinite holiness above us, there is always power to subdue the troubled elements to calmness. ———

Yea; if thou criest after knowledge, and liftest
up thy voice for understanding; if thou seekest her
as silver and searchest for her as for hid treasures;
Then shalt thou understand the fear of the Lord and
understand the knowledge of God.

Prov. 2. — ל, ד, י, ה; —

A new kind of light came into me. It
showing a certain position in thought which
neither has ~~[illegible]~~ effected since. Thus
philosophers the limits of human knowledge of
the nature of phenomena, and can avoid the mind
any right of certainty regarding final causes, has been
generally known as the positive school. — The theory in
name was perhaps sufficiently well chosen. — The principle
of this school must be dep that be regarded as endless
and profitless speculation. — and to confine thought to
subjects regarding which we can have positive knowledge,
We desired that his methods should be used for constructive
purposes and to establish certainties. Perhaps the epithet
would "positive". — But in point of fact, his followers
have used his system, and have made it the mere
negative point of their own working — to show not that
we do positively know — but what must forever
remain unknown. — The arguments of controversy
have just been before the world. as men who are

uncertain of what others profess to know — rather than
as from the possess any special curiosity — [illegible]
it could not be answered, — [illegible]

[illegible] — That indeed it [illegible]

[illegible] distinctions, and [illegible] this opinion [illegible]
[illegible] impossible, does not at all convey the meaning [illegible]
[illegible] is known — That knowledge
a perfect knowledge of [illegible] is [illegible] — [illegible]
the head of all christian organizations — Right, it
[illegible] be significant of evil — it [illegible]
the [illegible] of the church — very unlike our
ways for some [illegible] of things of which [illegible]
and remember them — The doctrine of the
[illegible], distinguishes us from the [illegible]
[illegible] — though in both it no more embodies the
[illegible]

In the early writing of the Church, there arose a very large and powerful sect of men - called themselves Gnostics. who professed to know all about spiritual things, the modern agnostic - on the other hand - is one who denies man's power to know anything of spiritual things, - and both in literature and practical affairs his influence is day is almost as widely felt as was that of Gnosticism in early Christian society; -

Now while I do not propose to give any detailed account of this Agnostic phase of thought, there is one special feature of it to which I desire to call your attention - They who have arrived at the conclusion that all things about us and a future life are only dreams - for which no corresponding reality can in the highest degree be proven or exist, - take it for granted that they have reached the light of full practical wisdom, and that for all the purposes of life - This uncertainty is a great deal better than those peoples confidence which they are pleased to name without distinction

or justification - superstitions, -- But and superstition -
considers for them a whole and convincing argument
against religion -- - for of course any sort a every superstitious
idea must be bad in its influence. -- We must
certainly admit that many degrading things and false
have crept into religion - and still do them, - We
cannot deny that men continue to assume to know
more than can be known - and more than it is good
for them to assume to know, - But still, from the
agnostic standpoint, the question whether any given
belief is apt to a good or bad influence over practical
life - is altogether distinct from the question
whether that belief is superstitious, and it has no
right to rest those questions into one - by
assuming that the whole problem of practical
values is solved in declaring all or any of the
beliefs is finished unbelief. The intent question
is reason, - by doing that he does himself
a complete spirit of himself. - for only he does

accepts the christian body of dogma can ~~any right~~ set up an absolute standard of right - which is the practical standard of utility, - In the words of christian position - can say that ~~is~~ affixing the same superstition to any belief is equivalent to pronouncing it true, - We can affirm that scholium is free & fact, must necessarily produce evil results, - because we set the moral law above all practical utility, - We do not wait to see what is the practical working influence of an idea, - we must only to ask - is it true or false? But the agnostic on the other hand - proposes a law of morality of right or wrong in the abstract, he deals only with phenomena - and for him the only test of value is the test of experience, - He has therefore no right to assume that human a belief is superstitious, the world would be better off without it, - So far as he knows, it may be wholly fictitious, and yet be a great blessing to humanity, - If any society limits itself to standards of judgment and then ~~and~~ ends

by experience to work [illegible]. I am whether
in Turkish a ship is safe or [illegible], the
[illegible] pass to the nation on the [illegible] other
that it has an [illegible] for [illegible]
ship is safe or [illegible] - without working it
Christian Does, - But let a pilot be able
to estimate working values - simply by using the tests
[illegible] of experience, - I say it is [illegible] to
[illegible] in any [illegible] - and must [illegible]
that by calling on the expedition to [illegible]
the position for which might not [illegible], - Suppose
[illegible] - this must in such [illegible],
for engine to [illegible] - until he [illegible]
[illegible] to the new position, some other
[illegible] may have ended a corresponding amount
of power, - Though the response power to the altered
position - is for as causing a response from ship -
is [illegible] - as it may get to that the ship is
[illegible] has had a most uplifting influence, and

that without it the race would speedily diminish.

In saying that God is unknowable - agnosticism does not pronounce against the value of theological belief. - It only asks to be self consistent - and faithful to its own methods. The school of thought would show upon rational or experimental grounds that religious ideas are hurtful or fail to do good, - but to claim to superior wisdom is anything more than an unfounded boast. - We may rest the question upon this one ground - with to show that whether we have any knowledge of God or not - it is providentially wiser to pretend that we have such knowledge, and he cannot answer us without abandoning his own position. - For what can he allege against religious belief - save the dogmas which have occasioned so much bloodshed and war fighting and [illegible] and pretend human thought? - But then we have to charge to the weakness of human nature

evil- to the influence of any special beliefs.- If men had forgotten all about religion - we might still have some unbelieving influence,- But war has been the weakest thing which styles itself all this effect. So that religion is not responsible for the cruelty of certain times,- On the contrary it has been, so far as possible a peacemaker,- It was the priest who held back the murderous hand of petty chieftains, called even Kings to account for their bloody deeds- and opened the hunted and oppressed a sanctuary which the cruel hunter of human prey did not dare to violate, Though religious fanaticism has been capable of perpetrating a massacre of St. Bartholomew, still, nothing is plainer than that the spirit of religion is peaceful and has ~~ended~~ striven with human for the establishment of peace.- So again there are other true religious rights,- there is ~~the~~ and liberty in politics - in art - in ~~science~~ [illegible];- Right is a part of [illegible]

institution — but a special institution of religion. — It is unjust and fanatical in the last degree to hold Christianity responsible for all the wrongs of Christians, — The entire unreasonableness of the charge — may be inferred from the fact that they who make it — often in the same breath call the Church a mere system in human affairs, and ascribe to it the most power to array men against each other in the fiercest hostility. —

The truth is that during the whole ages — when the power is most complained of — the Church was almost a system, — so far as any original Christian and influence of it's own was concerned, — At that time it was little more than a temporal power, contending with other great powers like it, for dominion. Since then — as it has separated itself more and more from secular aims, it's influence over temporal and conscience, has been constantly augmented. — It is true of the Church, that it's most had a limited authority — as a secular institution, and that

of this it has been gradually deprived. - But it is true of Christianity on the other hand, that its authority was very feeble in the days of ecclesiastical pomp and that its power has constantly grown - as the temporal supremacy of the Church has gone away. -- So that the politics, wars and crimes committed in the name of religion, are in no sense the result of religious influence. On the contrary the point at which religion begins to limit its kind of prevalence and subtle influence in the intellectual life, is the point at which these crimes begin to disappear. -- If we were to detail what the agnostic declares - viz. That religious beliefs are a mass of superstitions, - still we could claim that on the whole the moral standard is higher to-day for the degree of peace and order which society has attained. --- And having disposed of this charge which he brings against them she proceeds to know somewhat of spiritual things - as they turn upon him with a direct

not only
accusation, We may λ claim with some confidence - that
experience shows him to be positively in error when he says
who believes, - But we can go a step further, and
declare that he is less wise, - that (still leaving
unsettled the question whether it is possible to know
anything of God) they who persuade themselves that
they have such knowledge - have a mind down bright
into the source of human happiness, than they who
still set by it conscious themselves of the existence of
Deity, - Bear in mind that we are still looking
at the world, and speaking from the Agnostic
standpoint, - Here is entitled only to consider, what
makes this life worth living, - The noble way in
which an affirmation of Divine realities comports with
many a frank denial of their existence is very
instructive, - How far for example a man found himself
that fidelity to truth calls upon him to
give up belief in God, - But what claims
in the abstract
has truth, upon us who do not believe in God,

A man seeks the eternal righteousness - or he seeks the ideal of human happiness, - - If he doubts himself & the latter - what business has he to set any mark for which there should be conflict and self-denying of his part. - There is no necessity for destroying this illusion, and it - or for wishing it up if. - When a man declares that he must follow it Truth - & he compares what they say, he is no egoistic - He truly assumes to know something which transcends opinion, - He shows that fundamentally he stands upon a religious faith, and by what he is saying to-day - "There is no God, but it is a very Truth - & we must strive to Truth," - and carefully examine the affirmation that has crept into their mind. they will find it to contain all the essential Data of religion, - - But therein the egoistic part and simple - is one who recognizes no higher duty than that of securing human happiness, - and thought he thinks

himself so wise, in ridding himself and them so far as possible from the sway of religious ideas — yet judged by his own aim he is foolish and short sighted. — A bad priest is send up — whom the christian moralist declares that the belief in future reward and punishments is necessary to support the practice of virtue in this life. — Even if not so ignoble it is said as it used to be taught over to the aid of honesty by the hope of future glory, — and many heroic lives an inherent, which have been unsupported by any hope of life beyond the grave, — Still notwithstanding these individual cases. I take leave to affirm that the average man is not so noble a creature, that he can dispense with his expectation of future joy or pain, and bid alone the selfish and brutal passions with which his heart is stocked. — However let that pass, — At least it will not be denied, that in order to live worthily — man must see in life some worthy

reasoning,- We shall not take much heed or
courage for anything above the enjoyment of this
moment - while we seem to be only longer notes -
Dancing for a little moment in sunshine + shadow -
and the disappearing forever - having done no purpose -
left - no permanent gain, - - - Then is no time now
to discuss the various meanings - with which agnosticism
sees in most human life, - But at no glance at
the highest aim which the agnostic proposes - that of
"living in the life of humanity" - Then is a certain
[redacted] heroism in [redacted] devoting oneself to the
happiness of the millions, for centuries - at first very
attractive, and seemingly sufficient as an incentive
to high endeavor, — But the insufficiency of this
aim lies in the fact that it does not escape
the limitations of time, - and furnishes no means
by which the mind can connect itself with
eternal existence, - Everything that exists in time -
the earthly life of the human race even - must

inevitably come to an end; and when the end is reached - be it ten years or ten thousand years away, all that has preceded it is vain and meaningless, unless its results pass into new realms and cycles of living; - He who works simply for the good fortune that lies upon the torch, is but piling up a mound of sand, from which the winds and waves of time will at length obliterate every trace, and the certainly that fate shall at length render all his labor in vain, must rob him of enthusiastic devotion to the ends he has chosen; - The coral insect - had it human intelligence - might adopt as its purpose this of "living into the life of its race," As it lays the foundations of its structure - it might think, that, when building upon its tomb - it raised a little nearer the light of heaven; - And as the last generation of busy workers, having brought its rocky tenement to the surface of the waters, said, the work stops accomplished - and the spot over which its toils were so long drawn

near. it might console itself with the thought that flowers and grasses would take root in its own mud, great trees would lay hold of the rocky bottom it had built & rear aloft their stately forms, — there would rise this whole ocean island & bird & ship. would find refuge from storm within its enclosing harbors, — With these thoughts the coral might assure itself that its work had not been in vain, — But then comes one day an earthquake shock — which plunges the island fathoms deep amidst the waves, — The patient labor of centuries is entirely swept to nought — and all is as if the busy insect race had never lived, — How can we imagine any intelligence looking forward to such a catastrophe, trying in vain to destroy any trace of its own having lived and worked, and not being heard in its undertakings? — Such a gulf of ruin, we all now lie & the rest of the life of humanity from the earth, and the globe itself teeming with life and

swing through space a desolate and burnt out planet like the moon, - Then of what avail will it have been so far as agnosticism can tell us, that you and I now live noble lives and die heroic deaths? - One may wrench to die and be forgotten - if his work can live, - But if that too must ~~at~~ ultimately perish like "the baseless fabric of a vision," what meaning can we find in the toils and labors we are called upon to face? I do not say that the spread of agnosticism would not be proper to commit suicide: - Egoism shows that men may claim existence to be the worst of ills and still cling - it is funky to anybody, - But I do say that the highest aim it can set before the mind is unsatisfactory, - and that men will not work for future ages - knowing that finally they can only swing their rooms in the round of the tea-chest as they will some day [illegible] but, the ~~with~~ race suffers the results of righteous effort to be obliterated. —— I say that so far as the present worth and meaning of life are concerned - it makes

little difference whether the final wreck of earth be only a few years or many ages away;— So long as we know that all things human must come to an end,— and are ignorant of any way by which the life now in us may escape to other realms— carrying with it the results here won,— Agnosticism makes bold profession that it finds as much joy and enthusiasm in doing good as anybody.— So do not— after the motive power is shut off— the pendulum should continue to revolve quite a time before losing this momentum,— But how you shut the mind out from this life— but— you do cut off the motive power which has for ages supplied men with hope and courage,— and gradually moral activities will lose their force,— To teach men that they can know nothing above this present material existence is to pluck from this life the central heart of its meaning,— and to strike a fatal blow at all noble peace and satisfaction,— —

The agnostic has not so much practical wisdom

as he pleases, — does it be evidence of him within into melancholy — and unbridled despair for life, — he ought to see that in accordance with his own method of reasoning — it is foolishness in him to attempt to mind finite things finite — his existence only another name for superstition, —

As for those who try to judge my criticism from its own standpoint. It is not — [illegible] — positive — and look at it through our own eyes, — what of this dogma — that modern thought has so confidently proclaimed — that God is unknowable? — I do not propose to plunge you into a metaphysical discussion, not only to take up the common assertion of the age that they who seek — as for his reason — shall understand the knowledge of God, — You often hear it said that people must believe what they can — not what they would like to, — and while there is a certain truth in this remark — as it is too often used — it is made to cover a grave error. — It is true,

that having put before the mind all the facts and evidences to be gathered, we must await and abide by the intuitive judgments - It is supposed to be by the cold process of intellect or against the infallible teachings of reason, - But must we be careful in forming any theory - and searching for evidences to sustain it, - When we go to the natural and seeking support for a belief we have already formed, the temptation is strong - to shut our eyes to some facts - and to torture others into conformity with our designs. - But this is a confusion from which nothing can ever save us, - It is utterly impossible that the mind shall distinguish clearly between cases may take it, Spite of everything we all have fancies and dreams which we should like to see proven true, - We have our wishes like and Wishes for heaven as for people, - We think how the possibility of finding some Theories proves

time,- as we think from being a responsible person
should act so easily,- We must the moment of
giving up some cherished belief- as we must do two for
friend,- Talk - as high sounding lines as we
please about not being afraid of the truth, this is
the invariable case with all of us, from child to
system of philosophy can act so for,- Every mind is
formed to do some thing, and every mind suddenly
perfers that act- it seems to be - about - but not
to be truth, - - So that all we can do is prevent
that coping of judgment that results from having
fort to fancy - to put the individual mind upon its
guard,-- No thinking person will drift aimlessly
about on the tides of thought - without effort to shape
his or her own course,- there is it known that
people should act that,- and the fallacy consists in the
common saying that we must believe that we can -
is the belief that we ought- and to make the slightest
attempt to reach any fixed point in thought,-

We cannot join the reason against fact and probability - any more than skepticism against the mind, - But we can take advantage of this and counts of thought to make our way toward a final Decision. - It is not only perfectly proper so to do - it is entirely right to do it; - Though the mind which sets out - doing a final proof of the existence of God is sometimes tempted - make a blind use of facts, still it is perfectly justified in doing so in its religious effort for religious faith and may do so without violating with reason entirely, - They who ask the knowledge of God as one seeks for his reasons - or final probability - opening into certainty. - Revelation has made such rivals toward Reason, not because of any inherent natures of faith, but simply because men have come to deny - or to enjoy with prevailing error. to seek the evidences which point the way to faith, -

The skepticism of the day is partly the result of careless thinking.- The church has not taught them to think for themselves - but has encouraged them to entrust their thinking to the minister or priest. So when the minister and priest fail to satisfy his reason, instead of linking his religious problems for themselves - they simply let them drop, and wonder that they can't have God, for though there is a certain natural and instinctive faith which grows up in the heart without effort, still no belief in God can have much value or strength, till it has acquired a thing had from the intellect,- We must seek knowledge of God, as we seek other knowledge - in order to attain any clear or certain understanding of his ways.-

The trouble is not so much lack of means for assuring ourselves, as lack of disposition to use the means - and seek the influences through which religious certainties are to be found.

There again not a few people who are hostile in their declarations against the use of forming belief-hypotheses consciously found themselves with regard to belief which only is just so bad.— They have grown impatient with the unreasonable notions which the religious make so foolishly clings, — and in their anger with the church have set themselves against all "belief."— Out of this rebellion has grown a belief that the whole of religion is nonsense,— they have formed a religion of unbelief and have sought only an evidence of the unreality and impossibility of religious ideals. — It is not strange that such minds should succeed in convincing themselves that God is only a Psyche. —

The fact that people who do not seek it all or seek it in false direction, is certainly not powerful by who seek for a reasonable basis for faith-will or disappointment,— On the contrary - the idea of God is so bound up with all powerful

by all our habits and methods of thinking - that any earnest quest for knowledge of Him - is sure of its reward. — — If thou seekest after knowledge! - if thou seekest her as silver, and searchest for her as for hid treasures! What else can mortals be, who have any appreciation of the facts of this situation — any feelings or tastes above mere animal gratification? How can men and women content themselves with to live on day after day - with the great mysteries and uncertainties of existence brooding over them - and without one single gleam of hope in anything above the level of this daily experience - or beyond the few years of mingled pain and sorrow granted to them on earth? They do not content themselves with this, - Beneath all their careless gayety, and this eager absorption in life's work lies a real pain, which fills them with discontent and unrest. - Then into damp a little heat of this fact, and see what sort of sediment can under them entirely obvious to its presence, - It is not in

human nature is enjoy life devoid of all religious hope and faith,- The great logician - who has been supposed to be entirely destitute of the deep feelings of his nature - his, and he would discuss that down in his cruel heart he always thanked a hope that life might be something after all in his logic he pointed it,- That hope is the redeeming virtue, fallen though it may be - is the source of all the pure & human love we know,- Without that - love - ambition - our very self are only fleeting forms which make the working morality of life more terrible - by only revealing it,- He is the fool who in the name of wisdom - sets and finds himself for such impious folk,- He alone is wise who strives to fill his soul with the glorious certainty, that the love and favour of an infinite God rule over us,--

Brooklin Mon 30. 1879

It is somewhat remarkable - all things considered - that throughout the new testament so little use is made of the comparison between Christ and the Jewish sacrifices for sin. -- The resemblance is sufficiently striking to lead us to expect, that in one or other language pure & simple words, & full of vigorous & pure as the document would, or the events would suggest. But in point of fact these references are almost wholly confined to two books. and those of doubtful authenticity. viz. the Epistle to the Hebrews, and the 1st Epistle of St John, the weight of authority is decidedly against the opinion that the Epistle to the Hebrews was written by Paul, and the style of Revelation is so entirely different from that of the new testament, that nobody knows just what to make of it. - In the rest of the Apostles - the Gospels & the Acts & Epistles - the allusions to the sacrifices are few & far between,

the resurrection of Christ is the proof from
which certainly might ~~[illegible]~~ forward, it is
this which Paul makes the point of his speech before
Agrippa — and it is ~~[illegible]~~ pressing this that stifles
is ~~[illegible]~~, he ~~[illegible]~~ the condemning with the fear
which ~~[illegible]~~ ~~[illegible]~~ his ~~[illegible]~~ redemption — —
in
in the thought of

The death of Jesus had ~~[illegible]~~ his followers a double
significance, — It ~~[illegible]~~ them from some burden which
they had inherited and some in the past, and it ~~[illegible]~~ also
opened before them new certainties and hopes for the future, (But it was
Latter meaning ~~[illegible]~~ which at first chiefly. ~~[illegible]~~ regard this
alteration, — In the gospels it is made plain that
the only disciples considered Christ triumph over
the grave — the highest proof his achievement. In this
thought he died — not in vain for the purpose of
removing the world's guilt — so that he might "rise
again the third day, (and show them the way to heaven)
So is set the undoubtedly
previous opinion of Paul. — the point with which
a new change in mind is that Christ so rose

from the dead and become the firstfruits of them that slept. It was not till later that Christians began to feel strongly the other meaning of Christ's death — not of which gives the Doctrine of the Atonement, in its dogmatic form,
Still, though it was overshadowed by the new hope of immortality brought to light — there was in the minds of the first Christians a perception that Jesus had (through his life or death) paid some penalty or removed some load, which had hitherto borne heavily upon them, — But how much importance to such expressions as this which John used, "Behold the Lamb of God," it is impossible to determine, — Certainly the writers of the new testament had no such fixed doctrine of the atonement as that developed by the later Church. — Their language is figurative — and they employ a variety of symbols, that it is impossible to reduce them to any one clear limits for definition, —
(The fact of pain at sin — is a common feeling

[illegible] to the [illegible] [illegible]. - [illegible] [illegible] [illegible]

an infinite God.- Therefore mans guilt is infinite;-
The "therefore" it is true has no place there,- but we
soon get used to finding it in unexpected places -
if we too much Trust with the writings of old school
Theologians,- having established mans infinite guilt,
if it follows that infinite satisfaction must
be made,- Only an infinite being can meet the
demands of justice - Therefore God took from himself
human likeness and suffered from his own - paid
the debt of suffering - which only an eternity of woe
on the part of his children, could have discharged.-
This is the fashion, in which the living truth of the
Gospel - has been overlaid with artificial systems by
Church Dogmatists
~~the Scholastic schools~~.!!- The most valuable point
of this whole plan of salvation, is the view of divine
justice which it presents,- and even this most
of all stands as it has been limited,- What is
due in the nature of God or the nature of
things - to make it necessary that ~~God~~ divine forgiveness

of men, should wait, and depend upon, this exemption. — Suppose men had been justly doomed to everlasting torment — might not God, if he had chosen, have released them from that doom — just as well before, as after Christ's death? — If a king, whose subject sued for mercy by one who was under sentence of death, should consent that the culprit might live in case another should die for him, — would that be considered a sacrification either of justice or mercy? — The doctrine of the atonement declares that God in the law's mercy must enforce justice — But the claims of justice are answered, when the punishment falls elsewhere than upon the head of the guilty. — It is Divine mercy — not Divine justice which accepts even that substitution made by Christ — in place of man's sinful self. — And if so far as his own nature is concerned God could forgive his people for their accumulated load of guilt — might just as well have forgiven them freely — as if visited upon the

technical satisfaction of his claim. - "The penalty of sin is death." - A sinful man need not have the gift of eternal life wrung from him by the spectacle of pitiless agony. - In its extreme form, this conception denies justice and mercy, the Divine attributes both. - That is not justice which permits the guilty to escape the consequences of suffering voluntarily borne by the innocent. That is not mercy, which only forgives on the supreme, often shocking condition that an equivalent for the violated penalty has been paid. - From this impasse, the Christian can only take refuge in the assertion that the Divine will is now possible for man under the circumstances. - If we are dealing with some incidental factor in sin this answer might suffice. But we are dealing with the very groundwork - the fundamental plan of life itself - and to say that in defining sin, God was hampered by circumstances in the

make Him - like the old pagan Deities, subject to an overruling fate, -- So glorying in the inconsistencies of this Doctrine - when the atonement of Christ's death is represented as the necessary satisfaction of Divine justice, - that the non Christ mind clinging to the old school of thought - how dearly that basis, they acknowledge that God might have been satisfied - and might have forgiven man sin without Christ agony and death, - but that for the purpose of illustrating his justice - he chose that Jesus should suffer for all, - as if God had found that if he allowed ~~sinners to go free~~ free - they would abuse his clemency, - They must be made to pay something - in order to convince them that the Law did ~~not~~ exist terrors, -- So ~~an offender~~ a magistrate ~~should~~ sentenced an offender to receive a hundred lashes, might forgive him ninety nine of them - but insist that he should receive one - just to show him what the whole penalty would have been - and to impress on his mind a wholesome dread of ever falling again into

the clutches of the law,-- But how again the fatal objection is that the lash falls not upon the guilty but the guiltless,- Such an illustration of Justice is either useless, or powerless,- upon
~~upon~~ mind so hostile as to need an exhibition of Divine wrath, the spectacle of another suffering in their place would have no effect,- for when a victim dies with any error of the law, the punishment must fall upon their own head,-- In the hand, then only which are swift and sympathetic enough, to be moved by the sight of another's anguish,- or out mind that spectacle to put them in mind of the dreadful pain which follows guilt,- On this theory the Christ death was designed to illustrate the wrong of divine justice it is a ~~one~~ part of mankind, a meaningless, and a useless exhibition of suffering. —

Now nothing is plainer than that the world is full of useless suffering,- The innocent are constantly involved in the consequences of other

wrong thing - and is wrong to set others free from their sins - must take much sorrow for themselves. —

If the doctrine of the atonement were used simply to symbolize or illustrate that fact - no one would find fault with it. ~~But~~ We know that in an imperfect state of being, the fortunes of good and bad are so bound up together, that the good must often suffer for no fault of their own. — We remember the ~~the~~ good hearted men and women - who for the sake of helping their fellow creatures - cheerfully take upon themselves the burdens borne by the simple and unfortunate, - We can believe that God delights in this voluntary sacrifice of self - and purposely leaves room for its exercise. But it is an affront to the moral sense to declare that justice demands - or is illustrated by vicarious suffering. — The cross is a symbol which God may well unite with man to honor; since it stands for the highest ~~virtue~~ Self-Sacrifice of which a human soul is capable - That of freely giving up its life

for the good of those who took it, – We can conceive of God so pleased with the sacrifice Jesus made upon Calvary, but we cannot conceive of His demanding that sacrifice in the name of justice – or as the price of His forgiveness. –

Still it is undeniable that men have felt, there was some profound significance in this, to attached to Christ's life and death. – They have seen in him not only an exhibition of the highest and most divine virtue – but the centre of some almost magical or mystical influence – which put both God and man in new attitudes ~~to~~ each toward the other. – Jesus knew as we often wish that he knew, – that it is well while in this material flesh element, that is not some sort of crutch from which the mind has instinctively laid it's prop – and which might not be confounded with the intellectual reliance that how grown up about it. –

Two are two ways in which the old notion appears to the influence of Christ as acting, - first - to satisfy God and secondly to remove from man, his condemning load; It is easy to show that Jesus could not have rendered to God that precise satisfaction - and lifted from man that particular burden - which theologians have supposed that he gave and removed; - But it does not follow that mere failing about the kind he gave utterly nothing - because this intellect have failed so sadly in the endeavour to give it - proved for it satisfactory definition, -

It has been the division failing from the time of the disciples to the present day, that after Jesus had risen upon the earth - God regarded it with new interest and favor, - and not only is that failing reasonable - but it must inevitably result from any high appreciation of the moral grandeur of Christ soul. - Suppose you had been for weeks and months - watching and caring for a window plant - which could not be made to bear a perfect blossom, - As an after

another promising bud unfolded, only to disclose some fatal blight or defect - should you not often a time become discouraged? - and if at length one complete and beautiful flower did open to the sunlight - should you not feel a newly awakened interest in your plant, after it had shown what it was capable of producing? Why may we not suppose that the Creative mind had in contemplation and waited for the appearance of the perfect human soul, - so hailed its appearance with joy - and as expressive of new awakening of love for the race of man! - If in our own age, humanity is exhibited in the life of Christ, - if in our age the possibilities of human nature illustrated through him - add worth and dignity to every human soul - why should it not be so in the sight of God? - It may be said that to the infinite mind can come no surprise, - but we speak this figuratively since the perfect man could appear, - He could not therefore

have grown discouraged waiting for Christ advent; nor could he have been relieved by Christ triumph over any form of evil, as if he had been ignorant of the issue. — But granting this, must we suppose that to the Divine mind there is no distinction between the possible and the actual, and that he derives no pleasure from beholding, in visible outward form, what has hitherto existed only in his thought? ~~like man an outward and visible bodily form?~~ — Assuredly we may believe, that when God saw for the first time his full idea of man made flesh and blood, he felt a new joy in the work of his hands. — Is it man alone who is privileged to celebrate the accomplishment of some task or the fulfilment of some great design? Should not the morning stars sing together, and a shout of delight run throughout the heavens, — over the birth of a planet, or the completion of a new abode for organic life? How much more should the infinite mind which is always

seeking to mirror itself in created forms — take pleasure in the birth of that great common soul which is its highest creation and most perfect symbol? — This then I take to be the root of the Christian feeling — that the life of Christ — in some way, altered the attitude of God towards man, The notion that Jesus paid off God's claim against humanity and so appeased his wrath, is only a very clumsy interpolation of this feeling, — a rude press of the half torporous mind — at the coming of intuitive perceptions much wider than its own understanding. — Jesus ~~did~~ as may believe — did change the Divine feeling; — he won for all mankind a larger measure of the Divine love; — But he did this simply by fulfilling the Divine purpose ~~as~~ man had never fulfilled it before, not by discharging ~~in the~~ his own person — the world's debt of suffering. — Instinctively the followers of Jesus — felt themselves ~~reconciled~~ by his life, — They felt that by

but a longer sight is Love - Then before they had known Christ, - that in the sight of God they and all men had been made more precious - by this great life that had spoken this language and borne this form, - All that they said about being bought by a price, and redeemed by his blood, means I suppose that they felt God regarded them with new favour for Christ's sake, - How could they help feeling this? Jesus had opened to them a new world of meaning in common life, - Under a pure light you may stand before the work of some great master of painting and find it only a flat mass of colors. - But let in the sunlight upon it, and the painter's purpose ~~is gone~~ at once beautiful though not to be understood for distant mountains and clouds. - So under the light which Christ had cast upon this experience - what had before been a dull and meaningless appearance of thought and feeling opened into long and wide visions stretching away to realms of the Eternal and the immortal, - What wonder that the life which

suddenly acquired so much new worth as this new eye should seem to them of great value in the sight of God! Did we do not right? If we conceive of God as having any delight in the work of his hands — must we not think that the infinite mind thrilled with a new joy, because of the new perfection which shone back from such a heart — like the mind of Christ? —

The true sense of the doctrine of the atonement is the feeling that Jesus lifted from the souls of men some burden — a burden of sin which paid the penalties they owe; but that again is only the interpretation put by theologians upon a feeling much older than Christendom or than Christ. — Christ's interpretation was that he came to fulfil, not to destroy, and Paul taught although it is often wrestling by subtle and difficult logic, seems it has been that Jesus set men free from bondage to the law. — It was the curse of Sinai

& second person & authority - which Jesus removed -
for our thing, - and this he did not by completing any
bargain with the almighty - but by endowing us
the souls of men new spiritual faculties which
rendered them independent of outward control. —
~~Paul~~ Whatever the explanation may be, the fact is
that man did "touch with pure touch" - after Christ
arrived, - some might not have the Redemption this
spirit. - The early christians took and eat their
food with a certain company and alacrity of
soul - very strongly marked in comparison with the
somber and self despairing mood with which the
world of sin & joy had for the most part fallen. —
And this has been to some extent a permanent
characteristic of christian life, - one of the
altogether ~~right~~ glad things I think - by the prevalent
christian theories. - For though men believe that
the fall of Adam entailed for the race a load
of original sin, which Jesus alone came to take away, still

This sense of such danger and release cannot be merely literary: Even Paul's thought, though profitably true, does not go quite far enough to explain why the Church sees his day should have left its triumphant sense of new freedom through Christ,- or explains how we have soon come to forget the tyranny from which they have escaped, and is how short a span gives this new liberty become dull and stale; Christians often by some little approximation of what it meant to be in bondage to the Jewish Law,- and this lightness of heart cannot be well attributed to this grateful remembrance of escape from the Theocracy,- Even in Paul's own day- the disciples feeling that they had risen first from some debt- or obligation or necessity- must have arisen from some deeper source, than this merely negative superiority to the Jewish Law.-

It is not easy to find in any single word or phrase, an expression for that effervescence might which from the early life from the human spirit.-

But perhaps the end responsibility rises in its highest sense comes as near the right end as any. — In one way the growth of the soul only seems to increase its sense of responsibility — by showing it how much depends upon its own action — and what for working out its own and the future of other lives — it has power to control. — But it is another way spiritual progress tends to destroy this sense — by merging it in the great organic whole of which it forms a part, and teaching it that instead of an isolated entity, dependent wholly upon its own resources — it is called and provided for — and controlled by a power infinitely wiser than itself, — ——————— Now we all know, do we not, that far more than any strain of work — it is the weight of responsibility — which breaks down the spirit: and saves out the life. —

Of the various worldly employments which engage our attention, there are not the hardest which demand most activity of body or mind, but

those which put upon the individual the highest cares and responsibilities;— A great many men, we say, break down because they are overtaken,— It would be far more accurate to say instead of overtaken— overwhelmed.— The capacity of any healthy mind for work is almost boundless,— In prosperous times— you shall see men managing vast enterprises and directing— their whole working faculties constantly upon the utmost tension— and doing this year after year without injury to the mind,— But let their stay become overcast with clouds of disaster,— let it become difficult to conduct their ventures to a successful issue— that the fear of ruin claims them continually as the prey— and you shall see that of this experience, count with them as years) counts for months— so swiftly will age and decay creep upon them,— So again in people of leisure— upon whom no demand for work is made— who must get their a load of perplexities and anxieties— hinder to carry them

any amount of labor, — and when people of active pursuits but with no special care, actually seem to grow young in the midst of this toil, those people — with nothing in particular to do, and a burden of real or fancied responsibilities to bear — will often speedily succumb or embolden. This mental power, — when the wheel is well balanced and nicely adjusted upon its bearings it makes little difference whether it revolves fifty or five hundred times per minute, — But — hang a heavy weight — upon one side of it, or crowd its bearings till they pinch, and the slightest motion will soon break the wheel to pieces, or destroy the centre upon which it turns, —

It is not activity — but the friction of anxiety and responsibility — which soonest wears out the mind, — and fetters the soul with doubtful and despairing thoughts. — ¶ — Now it is evident that the Jewish conception of God and the [illegible] kept the mind in continual tension

and uncertainty regarding Jehovah,- The law-
breaker surrounded by a capricious world - which
might visit upon his slightest failure to comply
with the requirements of the law - and make it - the
subject for sending upon him the worst calamities.-
Then on certain seas in crossing which the mariner
must be cautiously upon his guard against sudden
squalls, which visit hastily a moments warning fall
upon him out of a cloudless sky,- He cannot
set his sails as ~~suit~~ other sailors, with any assurance
that the wind will hold in one quarter from hour to hour but
must be prepared to see them taken aback by an entire and instant change,
in each constant apprehension of what he might
meet to them, did the people of Christ lay him, ~~—~~ and
of this it was that made for them a load of
~~Worship~~ ~~was that made~~ and terrible responsibility,-
~~So that~~ What Paul meant by the bondage to law -
was not merely the inconvenience of observing
its manifold requirements,- It was rather the
feeling of obligation which is hanging over
men that he who offends in the least

particular. ~~[illegible]~~ thought himself in danger of the heaviest penalties with which almighty power could visit him, - The disciples rejoiced in their liberty, - not alone because of the trouble which it cost to observe the law - but because they had escaped this galling sense of responsibility to a capricious deity. -- It was this weight which Jesus lifted, not only from the mind of the but from the Christian consciousness of all time, - The Christian of to day is not obliged to go back 1800 years - to discover what the agony was, from which Jesus relieved his immediate followers. He finds it in the evils which he inherits. He was born to doubt and worries by this ignorance of the forces which rule their destiny. He himself falls back from time to time into a mood of such timorous uncertainty that he dreads as strongly as he hopes in what God shall decree ~~[illegible]~~, - Men to day play with circumstances as gamblers play with dice, They stake their truest hopes, upon the chance

know of events,- They live beneath a providence which may favor them,- or may at any moment smite them with a sudden tempest,-- Speculation is in the very air, and men speculate in religious and moral matters as they speculate in cotton or wheat,- They think they may sin to almost any extent and escape punishment, or they may for some very slight offence - call down upon themselves a heavy punishment,- They simply take the chances, and live as underneath a power which has no certain laws of action. - It is this fact which explains why men grow prematurely old, and why every mad house is crowded to overflowing; for the responsibilities thus put upon the mind or brain are more than it can bear,- It is the weight, that is, of all others most oppressive; This feeling of the soul which knows not God, that it is nothing but an adventurer in the world with only chance and its own will to depend upon,-- When the mere life only rides a sea - across which we steer our bark -- and her flaws, at once which fierce and fickle

gales hold sway, one ~~must~~ feels a responsibility, which not only demands unceasing watchfulness - but inspires a constant dread. - To us then - and to all genuine - Jesus speaks as he did to his Jewish disciples, - bidding us know, that God forms move steadily and ~~consistently~~ forward along the paths he has ordained. - - He tells us of a providence which is over us as a father's care, - of a love that shows with us life responsibilities, - of a great Unseen - not of fate, but of love - which if we will but trust ~~in him~~ and work with its current bears our lives along to a fixed and certain destiny. He lifts the leaden pall from our spirits - by raising our eyes to that power without us in the heavens, which has made us what we are - and with which rests the burden of responsibility for the unknown future. Though the wind of the spirit blows when it listeth, and we cannot tell whence it comes or whither it goes, he makes us feel that the heavenly Voice knows its own pathway -

and that if we ~~catch~~ trim our sails to catch the
gentle influence - ~~it will~~ we may rock and sleep in
peace - knowing that we are being wafted to some
far away haven if not, -

The heart of truth in the Christian doctrine
of an atonement - is that Christ ~~obtained~~ perfection
won from God a new regard for the humanity which
they walked and shared, ~~and~~ while his influence
was removed from this spirit the right
of empire for which he toiled then ~~passed~~
before the deity. That was the "satisfaction" he
rendered to God, - Thus the "Cross" ~~is~~ wrested
out from ~~human~~ life by his blood, -- when
we reach this kernel of the doctrine, it explains
itself - as the doctrine in its popular form cannot -
by Christianity has poured into life nobility and
peace, - Indeed the Dogma as it is commonly
preached tends to degrade and belittle the soul, -
How can we keep our self respect - if - other beggars

that we use - our hope of heaven hinges upon a commercial transaction in which we pay nothing and receive all the benefits? - But spite of this objection, Christian feeling has always found - the doctrine - a deeper meaning than the letter has ever defined, / & it has become that in the sight of God every human life is made worthy by the life of Christ - and through that in his and all spiritual powers it has been set to bear down its burden of anguish and responsibility at the foot of God's throne, — And this explains too why the cross has become the great christian symbol, and why so much power has been ascribed to Christ's death. - It is no exploration of the world's & estimate of the scene or colossal to say that the guilt of ages was atoned for by the anguish then suffered, The truth is that Christ's death was the seal of his life, - & All his greatness then comes into view, and All his career centers and culminates in his heroic death, - It was that which so stamped his image and his truth upon the hearts of men - and then shone out in full glory all his wonderful peace and trust, -

His calm and ~~heroic~~ courageous resignation

of himself into his fathers hands in the midst of the world of physical darkness, stands out as history as that which most makes man worthy the infinite love bestowed upon him, and lifts all our lives closest to the heart of God. and thus inspires all souls with a deep and matchless peace.—

A life which has shown to God and men what an humanity's possibilities; which by its faithfulness has drawn down Heavens love — and by its uplifting influence has caused the human heart to new confidence and trust towards the divine ruler; a life which has thus brought God and man nearer together, and produced a closer sympathy between them —; surely this is a life worthy the price — almost of the adoration which the Christian church has lavished upon it.—

We may laugh at the rude theories — by which human intellect has tried to embody spiritual

meanings - but it is only to our own most serious harm - if we laugh at these meanings themselves. The Christian Consciousness has in every age seen more than it could describe - and known a deeper truth than it could define.

It is for us - not to ridicule the past because of its intellectual weakness - but to interpret to the world - better than Church Dogmas can make plain - the secret meanings of that wonderful spiritual movement named Christianity

In so doing we shall do most to assist the full development of humanity's highest powers - and shall take the only way by which the power of Dogma can be broken. - Show men an idea of atonement - which these formal doctrines only grossly represent - or positively pervert, and they cannot choose but desert the lower for the higher truth. —

Christ the Savior of men by virtue of his power to remove the curse of original sin - is not a savior in whom the world will long continue to believe - But Christ, who leads men out of their own sins, and makes them feel that for his sake the infinite mercy bows closer to their needs - this is the Christ who has been ignorantly worshiped - and who being declared to the world - shall yet stand as the head of a Church - which more fully appreciates his beauty - and his strength.